॥ श्रीरामाय नमः ॥

Salutations to Sri Rama

Chapter 1

शिवशक्रादयो देवा ध्यायन्ते यमहर्निशं। तं वंदे रामभद्रं यल्लीलया रच्यतेऽखिलं॥ १ ॥

I bow down to the gracious *Rama* whom the gods *Shiva*, *Indra* and others meditate upon day and night and by whose playful act the entire (world) is created.

श्रीलोमेश उवाच

एकदा मुनयः सर्वे शौनकाद्या बहुश्रुताः। नैमिषे सूतमासीनं पप्रच्छुरिदमादरात्॥ २ ॥

Sri *Lomasha* said: Once in *Naimisharanya*, all the sages beginning with *Shaunaka*, who were all very learned, asked with due respect, the seated *Suta* the following.

अज्ञानध्वांतविघ्नेश कोटिसूर्यसमप्रभ। कथिता भवता पूर्वं कर्मणां गहना गतिः ॥ ३ ॥

O the destroyer of the darkness of ignorance! O the one with a brilliance of million Suns! The obstruse path of *karma* has been spoken by you earlier.

कर्मणा जायते विप्रः कर्मणा क्षत्रियश्च सः। कर्मणा जायते वैश्यः तथा शूद्रादि कर्मणा॥ ४ ॥

(A man) is born as a *vipra* by the virtue of his *karma*. He is a *kshatriya* by the virtue of his *karma*. By the virtue of his *karma* he is born as a *vaishya*. Also he becomes a *shudra* etc by the virtue of his *karma*.

कर्मणा सर्वमेतद्धि स्थितं यत्कर्मणा जगत्। पूर्वजन्मकृतं कर्म कथं ज्ञेयं शुभाशुभम्॥ ५ ॥

This entire world, whatever it is, exists because of *karma*. How can the good and bad *karma* done in the previous lives be known?

एतन्मे संशयं छिन्धि भगवन्भूतभावन। सुताख्याहि कथां श्रेष्ठां सर्वं मे वक्तुमर्हसि॥६॥

O lord! O the benefactor of beings! Dispell this doubt of mine. O *Suta*! Speak the excellent story. You deign tell me everything.

मुनिरुवाच

ऋषीणां वाक्यमाकर्ण्य जगाद् लोमहर्षणः। तान्प्रति भगवान्सूतः प्रवक्तुमुपचक्रमे॥७॥

The sage said: After hearing the words of the sages, Lord *Lomaharshana Suta* began to speak to them.

श्रीसूत उवाच

श्रृणुध्वं ऋषयः सर्वे रहस्यं परमद्भुतम्। पार्वतीशिवसंवादं चतुर्वर्गप्रदायकम्॥८॥

Sri *Suta* said: Listen all sages, a supreme and astonishing secret, a conversation between Parvati and Shiva, which bestows the fourfold objectives (*dharma*, *artha*, *kama* and *moksha*).

कैलासशिखिरासीनं देवदेवं जगद्गुरुं। लोकानां च हितार्थाय पार्वत्युवाच शंकरम्॥९॥

Parvati spoke to *Shankara*, the god of gods, the teacher of the world, who was seated on the peak of mount *Kailasha*, for the benefit of the world.

देवदेव महादेव सर्वज्ञ परमेश्वर। त्वत्तः श्रुतो मया पूर्वं मंत्रतंत्राण्यनेकशः॥१०॥

सर्वधर्माणि जीवानां व्यवहाराणि यानि च।

O god of gods! O *Mahadeva*! O omniscient one! O supreme lord! Earlier I have heard several kinds of *mantras* and *tantras* from you. (I have heard about) all the *dharmas* of living beings and all their conducts and practices.

अधुना श्रोतुमिच्छामि किं तत्त्वं कृतनिश्चितम्॥११॥

गुह्याद्गुह्यतरं गुह्यमैहिकं परमं च यत्। सुगमं चाप्रयासेन सिद्धं साध्यं जनैरपि॥१२॥

Now I desire to listen (to the answer of the following question). What is that secret *tattva* which is decidedly the most secret amongst the secrets, which is relevant to both this world as well as the afterworld, which is easily understood without much effort, which is well proven and which is accomplishable by ordinary men as well?

पार्वतीवचनं श्रुत्वा विरूपाक्षो जगद्गुरुः। प्रोवाच शैलजां भर्गो वचनं सर्वसिद्धिदं॥ १३॥

After hearing the words of *Parvati*, *Virupaksha*[1], the teacher of the world, *Bharga*[2], spoke to the daughter of the mountain, words which bestow success in all endeavours.

श्रीशिव उवाच

धन्यासि कृतपुण्यासि यस्मात्ते मतिरीदृशी। पृष्टं लोकोपकाराय तस्मात्त्वां प्रवदाम्यहम्॥ १४॥

Sri *Shiva* said: You are blessed indeed! You have done meritorious deeds because of which your mind is (asking) such (a question). You have asked for the benefit of the world hence I am answering you.

रहस्यं परमं पुण्यं सर्वसिद्धिप्रदायकम्। रामनामपरं तत्त्वं सर्वशास्त्रेषु च स्फुटं॥ १५॥

The name of *Rama* is a secret supreme and auscipicious. It confers all kinds of successes and it is enunciated in all sacred texts.

तस्य नामप्रभावेण सर्वज्ञोऽहं वरानने। रामनामात्परतरं नास्ति किंचिज्जगत्त्रये॥ १६॥

O the one with a beautiful face! It is by the grace of his name that I am omniscient. There is nothing in the three worlds which is superior to the name of *Rama*.

रामेति द्व्यक्षरं यत्र तत्र वैकुंठमुच्यते। रामं देवं परित्यज्य योऽन्यदेवमुपासते॥ १७॥

दिव्यवर्णसहस्राणि कुम्भिपाके प्रपच्यते।

Wherever are present the two syllables of the word *Rama*, there is *Vaikuntha*[3]. Those who worship other gods rejecting *Rama*, they suffer torments in the hell named *Kumbhi* for a thousand divine years.

अज्ञानाद्यदि वा ज्ञानाद्रामेति द्व्यक्षरं वदेत्॥ १८॥

जन्मजन्मान्तरकृतं पापं नाशयति क्षणात्। स्थितं रामे जगत्सर्वं रामः सर्वेषु संस्थितः॥ १९॥

The one who, either knowingly or unknowingly, utters the two syallabled word *Rama*, his sins committed in this birth as well as those committed in previous births are destroyed in a moment. The entire universe is situated in *Rama* and *Rama* is situated in everything.

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[1] An epithet of *Shiva* meaning that which is formless (विरुप) but is still endowed with eyes (अक्ष) or sense organs.

[2] Another epithet of *Shiva* meaning that which is effulgent.

[3] The abode of *Vishnu*.

वृक्षेषु कल्पवृक्षश्च यथा नृषु च वैष्णवः। नदीषु च यथा गंगा सागरेषु पयोदधिः॥२०॥

ग्रहेषु भगवान्सूर्यो व्रतेष्वैकादशी यथा। संवत्सरेषु प्रभवः स्वयने चोत्तरायणः॥२१॥

यथर्तुषु वसंताख्यो मासेषु मार्गशीर्षकः। तिथिषु विष्णुदैवत्यो यथा वारेषु भास्करः॥२२॥

नक्षत्रेषु यथा पुष्यो योगेषु हर्षणाह्वयः। बभौ यथा श्रुतौ ब्राह्मः मुहूर्तेषु यथाभिजित्॥२३॥

पुरीषु च यथा काशी पर्वतेषु हिमाचलः। यथा गावः पशुष्वैवं यथा धातुषु कांचनम्॥२४॥

आश्रमेषु च सन्यासो यथा वर्णेषु भूसुरः। यथा दासेष्वहं भद्रे देवेषु गरुडध्वजः॥२५॥

अक्षरेषु यथाकारश्चांकेष्वैकः प्रकीर्तितः। अर्थेषु च यथा विद्या धर्मेषु शरणं हरेः॥२६॥

भगवद्भक्तिः कामेषु सायुज्यं चैव मुक्तिषु। तथा सर्वेषु शब्देषु रामशब्दो विधीयते॥२७॥

Just like *Kalpavriksha* is supreme amongst trees, just like a *Vaishnava* is supreme amongst all men, just like the *Ganga* is supreme amongst all rivers, just like the ocean is supreme amongst all water bodies, just like the Sun is supreme amongst all planets, just like the *vrata* of *Ekadashi* is supreme amongst all *vratas*, just like *Prabhava* is supreme amongst all the *samvatsaras*, just like *Uttarayana* is supreme amongst the two *ayanas*, just like *Spring* is supreme amongst all seasons, just like the month of *Margashirsha* is supreme amongst all months, just like the *tithi* ruled by *Vishnu* is supreme amongst all *tithis*, just like Sunday is supreme amongst all days, just like *Pushya* is supreme amongst all constellations, just like *Harshana* is supreme amongst all the *yogas*, just like the *Brahm* shines forth in all Vedas, just like *Abhijit* is supreme amongst all *muhurats*, just like *Kashi* is supreme amongst all cities, just like the *Himalayas* are supreme amongst all mountains, just like the *cow* is supreme amongst all animals, just like *Gold* is supreme amongst all metals, just like *sanyaasa* is supreme amongst all *ashrams*, just like *Brahmana* is supreme amongst all *varnas*, just like *I am* supreme amongst all servants and *Vishnu* is supreme amongst all *lords*, just like the letter *A* is supreme amongst all letters, just like the number *one* is supreme amongst all numbers, just like *knowledge* is supreme amongst all possessions, just like taking the refuge of *Vishnu* is supreme amongst all religious duties, just like the desire for *bhakti* of the Lord is supreme amongst all desires, just like *Saayujya* is supreme amongst all kinds of *muktis* similarly the word *Rama* is supreme amongst all words.

तस्मात्सर्वप्रयत्नेन रामभक्तिं कुरु प्रिये। विहाय रामं सर्वज्ञं नान्यः संसारतारकः॥२८॥

Therefore, O beloved one! Perform devotion to *Rama* by all efforts. There is no one except *Rama* who takes (men) beyond the ocean of *samsara*.

इति ते कथितं देवि रहस्यं परमाद्भुतम्। गोपनीयं प्रयत्नेन येन श्रेयो ह्यवाप्स्यसि॥ २९॥

O Goddess! Thus I have spoken the supremely astonishing secret to you. It should be kept hidden by you using all your efforts, through which you will certainly obtain prosperity.

॥ इति श्रीलोमशसंहितायां षष्ठिसाहस्त्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे परमरहस्यकथनो नाम प्रथमोऽध्यायः॥ १॥

||Thus ends the first chapter entitled "The Enunciation of the Supreme Secret" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||